

Topic Cards was turned over to the Publishing House last fall.

While I do not wish to withdraw from the young people's work, and will not, yet it is my desire that the office of president be bestowed on some of my brethren who will be able to give more time to the work, than will be possible for me to do, as I wish to give all my time to the mission work of the church, as I deem nothing so important at the present moment. I assure you that my successor as president shall have my hearty support in his work. I here wish to thank you all for the loyal way you have stood by me and the Board, even though our policy has in part been sometimes, contrary to your own honest convictions on some points. Humbly submitted,

J. O. TALLEY.

The Christian Life

Give A Kind Word When You Can

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother,
What a sin is yours and mine
If we see that help is needed
And we give no friendly sign.

Never think kind words are wasted—
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day;
Coming back when sorely needed,
In the time of sharp distress;
So, my friend, let's give them freely;
Gift and giver God will bless.

—Selected.

PRAYER MEETING TOPICS

THE PROPHETS—OBADIAH

I Biography

- Of his life we know scarcely anything, except conjecture.
- His style is very similar in places to that of Jeremiah. Jer. 49:14.
- This is the shortest prophecy in the Old Testament.

II The Prophecy

- The subject of the prophecy is Edom. Isa. 21:11; Ezek. 25:12-14; Joel 3:14.
- The cause of its utterance was Edom's heartlessness in the time of Israel's desolation. Ps. 137:7; Joel 3:19; v. 11. Ez. 25:12-14.
- Edom was related to Israel in that the Edomites were the descendents of Esau, while the Israelites were of Jacob, who was twin brother to Esau.
- The sins of which Edom was guilty were:
 - Pride of heart. v. 3. (a) Verse 4, is God's judgment on people of proud hearts, whether ancient or modern.

- Trust in their secure habitation. (a) Some people become like the Edomites in their trust, in their own worldly position or wealth. (b) God's laws are the same forever on this point. v. 4. Lev. 12:19, 20; Prov. 23:5.

- Violence to their kinsmen, the Israelites, when Nebuchadnezzar carried them away captive. (a) Here we find that great pity for the unfortunate and oppressed which found its best expression in the Savior. (b) Distress even of our enemies should excite our pity. (c) Fulfillment of the prophecy against Edom: (1.) Josephus says that Nebuchadnezzar after Jerusalem's destruction turned against Edom and the other nations around her and crushed them. Acts 19:7. (2.) Finally after the destruction of Jerusalem by the Romans in the first century, the Edomites were killed in their mountain caves and fastnesses by the Romans.

J. L. GILLIN.

Holiness as an Element of Power

Jesse S. Gilbert.

Holiness is not simply a spiritual luxury. It does not accomplish all its final results in the individual heart. It is an endowment of power, and enables its possessor to do more and better work in the cause of Christ than ever before. When Isaiah's lips had been touched by the living fire, and his iniquity purged away, he was able to say: "Here am I, send me." When the baptismal power fell upon the apostles, they were ready to go to the ends of the earth to preach the Gospel of the kingdom.

It has been taught by some that as soon as holiness has full possession of the heart, Christians die, and are taken to heaven. A strange idea, indeed. God wants men and women of clean hearts and consecrated spirit to do His work upon earth. The only apostle who did not meet with a martyr's death lived to an extreme old age.

Just in proportion as holiness reigns within are Christians qualified to work for Jesus. When the life contradicts the lips, the soul is shorn of moral power, and lies as helpless as Samson in Delilah's lap, after he had been shorn of his locks. Nothing can take the place of holiness; not culture, education, or even zeal itself. There is no grander argument in behalf of Christianity than holy living. It has convicted more infidels than have all the learned arguments of the schools.

Christians filled with the power of holiness are "living epistles, known and read of all men." Ungodly people cannot but feel the power of a holy life. Especially is holiness needed in the home-life. If our dear ones are to be brought to Christ, they must see the power and beauty of Christ-life in our daily walk and conversation. It is more difficult to maintain a godly life at home, because all formal restraints are here thrown off, and every hour brings its petty trials and vexations. Yet, nowhere is holiness more essential. Trace the home history of many sceptics, and you will find that in early life they were soured against the Christian

faith by some inconsistency in the family circle.

Holiness is needed everywhere—in the social circle, in the workshop, upon the farm and behind the counter. God be praised that it can be had everywhere. It is a plant of hardy growth, and not a hot-house exotic. Time was when men thought that they must fly to the desert and dwell in the hermit's cell in order to live holily before God.

The Sunday School

REVIEW—LESSON FOR SEPTEMBER 25

GOLDEN TEXT.—No good thing will he withhold from them that walk uprightly, Psalm 84:11.

We have now followed the course of Israel's history from B. C. 940 to 722 or about 220 years. During this time there were nineteen kings of nine different dynasties or families. It is a marvelous history, this story of Israel, and is not without its lessons for us. The story is applicable to the Christian church, but it has also national and personal applications. The following helpful outline is taken from Peloubet:

Course of the History and Its Meaning

The problem was to prepare a nation who would be fitted to carry on the kingdom of God, to receive his truth, to accept the Messiah, and proclaim salvation to the world. There were now two experiments, one with the northern kingdom, about which we have been studying; and the other with Judah, which forms the subject for the next quarter's lessons.

- The kingdom opened with the most brilliant possibilities. Its territories were much larger and more fertile than those of Judah. It inherited much of the glories, the power, wealth and literature of the kingdom which had burst into meridian splendor under David and Solomon. But its first king, a man of large capacity and great force of character, but more politic than religious, put in it at the very beginning the leaven of sin and disaster.

- There were reforms and reformers, especially Elijah and Elisha, who fearlessly proclaimed the truth, faced kings, and taught the people.

- There was a reforming king, Jehu, zealous and cruel, doing a good work in a bad way. He rooted out the thorns that choked out the wheat, in the family of Ahab and the priests of Baal.

- There were schools of the prophets, teachers of truth among the people. They had no little religious literature.

- They had examples of religious revival and prosperity in the southern kingdom.

- At times God gave them prosperity and wealth, that his goodness might lead them to repentance.

- They had many warnings, lesser evils coming upon them for their sins. These were the pains that told them of disease within.